

④

Deus ex Machina Therefore, because it reckons only its atom-self as arbitrary, as minded, not ultimately, it is the highest T.V.

SS. W In actual practice, atom-SS alternates W & W.



between A & SS lies in a constant minding & de-minding process. No normal life is divided into 3 sections: ① A downwards - mind, unultimately p.h. ② A to SS - alternating mind & body. ③ SS to whole - Body - as yet unminded.

This is the ordinary thinking of the A-SS, the way it lives. Intellectually & to some extent emotionally it demands A to S.E., & mends SS to W.

Let the above be a warning: no philosophy, no political creed, is wrong. Materialism is just as necessary as Idealism.

He who sees both, (& the other pairs) as integrated into the true view, is at SOC last, while he so sees. 9. 5. 45

The mechanist regards his object as having no mind (nally, unconsciously, he regards it as having a super-mind only.) He is right - about one Ultimate Aspect of the world - the SE aspect. Here, all mind is External.

The panpsychist regards his object as minded - as actualised by its own 'internal' mind. He is right - about the 2nd ultimate aspect of the world - God. Here, all mind is internal.

Every monad has the same Mind - but the difference between monads is how much of this Mind is Sub & how much Super.

~~X~~ ~~XI~~ ~~XII~~
5 9 17 22 23

① Tools

Measurement, Science, & Contact

- ① Physics; physical law, & all exact science is based on measurement of quantity. Quality & intensity, so far as physics recognises these, must be related to measurable quantities, as colour is to wave-lengths.
- ② All measurement of quantity boils down to measurement of space or extension, & measurement of time.
- ③ Measurement of space is, in principle & basically, the application of a meter rod to the object to be measured, & the application of a clock or clocks to the object. Note that if either rod or clock is at any

distance away from object 'false' readings. for Science.
will be given.

④ The fact that all readings are contact readings (in principle) means that they are taken at (ideally) the sub-e level. For contact is primarily sub-e interaction: only sub- e_0 can interact since they are a Unity.

⑤ Compare this with vision. Vision does not give what Science calls "real" extension, but it gives extensions which vary according to the level of the monad viewed. The microscope & telescope increase the range of levels somewhat.

(2)

Measurement, Science, & Contact. The microscope enables vision to approach to contact experience, which would give the "true" size, or present size, by projecting to a distance the seen object. But vision can never, by itself, give the "true" dimensions of contact here & now. Vision always gives the there & then.

⑥ How big is a man? He is not the little object you see at 20 yards, nor the bigger one at 10 yards, nor even the object you dimly see at a few inches. Only contact gives you what we call the true

or scientific size.

⑦ Our eyes give us objects of quite elastic size. We don't realise this. Trees, houses, men, in our experience, swell & shrink in a most unscientific way all the time. But we have learnt to discount this, by reference to touch, & in particular, to the possibility of handling things. Touch gives us objects of uniform size. Your pen, to me, is a mere speck or a gigantic object: to handle, it is an object which is of constant size. On this fact science is based.

Measurement, Science, & Contact

③ Man's first method of rough measurement was obviously the handling of things: & his first units of measure were finger spans, or arm's lengths, or other dimensions of his body. Or paces. Notice always contact with his body.

④ But these became too rough: finger spans & arm lengths varied, so the hand was extended by an artificial organ that was always $\neq$ & for all men of one length - the yardstick or its corresponding measure. And this yardstick was applied to the object.

(10) Note now the radical change. For a yardstick cannot feel the object it contacts. True I can by feeling both yardstick & object tell whether the two coincide or not, but this is a clumsy method. What I do is to use the sense which previously gave me no information about 'real' size, to check the contact between the yardstick & the object. Thus we have a new organ of contact - a composite organ consisting of an extended arm, which is itself insensitive to contact, & the eye which (somewhat as in case of microscope) reports contact between my extended body & the object.

(4)

Measurement, Science & Contact. The insensitiveness of your metric hand is overcome by your vision.

[Note, in passing, that, thanks to vision, Extensions are sensitive & very highly & accurately so. Far more sensitive than our hands. This due to integration of our senses so that we don't see & touch but see-touch. Mention in Chap 5 against C.S.'s argument that Extensions are insensitive.]

⑪ But main point is that Science, dealing with fixed measures, can only deal with the world at its lowest or most abstract level. Yet it has

begin to realise the relativity of size, owing to the inherent contradictions that exist even within its own framework. (Difficulty arises when large distances intervene & contact all over the place becomes ~~unthinkable~~ alien)

⑫ My doctrine of the relativity of dimensions is very radical. The more advanced the monad the more inclusive it is. The more inclusive it is the bigger it is in relation to other monads: or, rather, the smaller all monads appear to it. In the limit the Highest Monad is without dimensions.

⑬ Size is purely relative. The Series of Science are quite arbitrarily fixed.

(5)

Measurement, Science, & Contact (14) Actually the Universe is shrinking as time goes on. The more future the monad the bigger it is & the bigger it is the smaller are the other monads of its picture-head. The most future monad, God has for picture-head himself as spaceless.

(15) Size is therefore a question of time. In the infinite past of the sub-c world space is infinitely extended; in the infinite future it disappears.

(16) Objects far from you are small because they are future to you, & the future is shrunken.

Objects near to you are big because they are
present.

III
39 20
You are always doing things. Does it never occur to you to ask how you do them?

It is as if you were put into a factory with millions of the most elaborate machines, & could work them all perfectly single-handed, without giving the achievement a thought.

But the miracle doesn't stop there. In this extraordinary factory you don't have to pull levers, & watch dials, & turn wheels: you merely wish machines to do this or that — & within limits, they obey you.

Is it not wonderful? ~~At~~ Every moment the miracle

is repeated - the miracle of your will taking effect in those living ^{things} machines which are your cell-citizens, & taking effect on a scale, & with a degree of organisation that is comparable only to the conduct (amongst men) of a World War.

or
When you move an inch millions of animals perform tricks with perfect rhythm & co-ordination - you acting as ring-master. When we go to see the relatively ordinary feats at the circus we little realise that the feat we applaud is not nearly so wonderful as the feat of applauding!

Proficiency

(2)

July 46

The fact that my action does not reach the object till the future of my Now-Here means that the object-as-for-me, as for-my-action, is not Now-Here, but in the Future-There. Just as for-my-passivity it is Past-There.

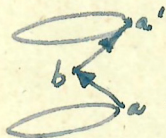
[Truly, the object has three locations in Space-Time

① Out there at its ring in the past ② Out there at its ring in the future. These 2 are its positions for me. ③ But to get the third view I must bring in the object as ①. Then I can say that I am where it is a a' .]

Consider the you-as-man which is Here for me where!

am. (I am in the place where you are a man) When is that man. Is it NOW? No. It is past in so far as I am passive to it, & it is future in so far as I am active towards it. It cannot exist at the punctual NOW because it has to have this time depth to be a man.

For me then, you are at a a'.

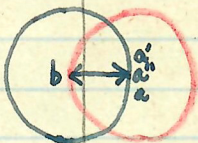
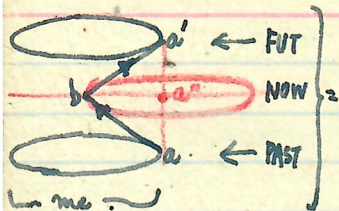


[When I also am a man. But am I also past-future in a similar way? No. Certainly. As man I am that much time grasp also.]

But (& this is the point) you can only be at a a' by doing the double ab ba' journey. b is nothing by itself it is only a part of the three.

Propiquence

③



The object is out there.
but its time is divided.
It is time-hollow. It is
part future. If I want

to get to the object's NOW I approach
it. It is no longer that object. Its

character depends on its ^{time}hollowness. The higher the moment
the more hollow it must be. But there is only to say
it needs more concrete infilling: which is $a \rightarrow b \rightarrow a'$.

288 : L.M: How can mind, influence to person, stretch out into

external world from which adventitious influence comes? Through
conscious reference. Some say mind just gives back
what it receives. L.M. says what is received is adventitious
influence, & outward reference = proficiency.

(One most terribly important: this is Dewey's instrument-
alism: you know object by the proficiency which,
I say is creative, is action upon object. You only
know a thing by acting upon it ↗, by changing it,
by making it what it was not, what it is not.
To know it at all ↗ this is to know it as it will
be, when you have acted ↗ upon it.

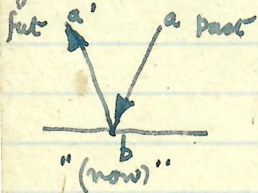
So that it is really wrong (in one way) to say you
are when the object is itself. You have to make it itself.

Providence

(4)

And yet the mirror does this, effortlessly? No. Not effortlessly.
Space itself is Effort. [When you look in mirror

you see at a' later than b , which again is later than a .



& the further you mirror is the more.

holds your self-knowledge. Your

mirror shows you your past, & the events
at the mirror surface are exactly $\frac{1}{2}$ way

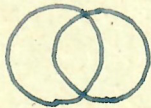
between the past you see & the now you see the past in. -]

Space is of 2-fold character: it is passivity to influences: it
is allowing yourself to be influenced, observation; & it is also

activity.

But I am out there also! I build up myself there at my human ring: and I am passive to myself there at my human ring. As a man I am hollow myself. "We are the hollow men." (Is this T.S. Eliot's Waste Land?)

But your hollowness & mine overlap, so that I am
man in your hollowness' middle &
You are man in mine.



You do not bury your talents - the money lent you but increase them $\nearrow$ by your action so that the money is more than it was. Very good illustration. Or rather you must bury & unbury your talents!
You have to die to everything to really have that thing